793 834 226 If the priest has been wholly attentive to his duties, and has been continent the night before the favor is asked, then the gods turn a favorable answer and fishing is successful.

227 286 [See 1: Beaglehole and Beaglehole, p. 58--analyst.] A kaloma net, e.g., a net used for small beach fish, is made of uka, 10-12 fathoms long, and 6-9 feet deep. It might require 2-3 years to make. The mesh is very small. Vai pule shells were attached to the bottom of the net to serve as weights, and sections of pukama wood were attached at the top to serve as floats. Hauling ropes of kawa tau were served with uka, and attached to the ends of the net.

854 855 863 The Pukapukan infant is fed when he is hungry. He plays when he has energy. He sleeps when he is tired. He does any or all these things at any time of the day or night, almost any time, because he mercifully does tend to sleep for most of the night, provided he is young enough, and when he is older, what matters it if he does or not? He can look after himself by this time and so not trouble his elders. The Pukapukan child has no feeding difficulties. If he is not hungry, he does not eat. The oler child takes his food share away, and either stores it up for a hungry hour or else shares it with another. Nor has the child any excretory difficulties. He is not badly scolded if he dirties his mat; the mat is easily cleaned and so is he by being dropped into the sea. And soon, since no one pays much attention to his excreta, and excretion is considered as natural in this society as eating, he soon learns to go to the sea himself whenever he has need to.

764 [See 1: Beaglehole and Beaglehole, p. 162--analyst.] (From Pau--doubt as to accuracy) Gravestones for children: small stones of any material about 8-9 inches high. Young boy, not wakatane: the stone is placed in the ground with its long side upright. Young girl, not w'wawine: the stone is placed in the ground with its long side on the ground. Children will be buried close together, with the head and feet stones touching those of the next grave. There is no feeling about keeping apart in death wale atua even if they should happen to belong to the same po. Stones for children will be unshaped punga.

285 177 Note that the making of baskets with handles was not an old Pukapukan custom, but has been introduced, most likely from Raratonga. Even today these baskets have not any other use save as Bible carriers on Sunday. Their place in Pukapuka was